



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha (suddenly/whereas) the sun ^w <i>kowwerat</i> ¹ (had been wrapped-she ^y).	وَإِذَا الشَّمْسُ كُوِّرَتْ
2. And edha (suddenly/whereas) the stars ^w collapsed-she ^y .	وَإِذَا النُّجُومُ انْكَدَرَتْ
3. And edha (suddenly/whereas) the mountains <i>soyyerat</i> (had been propelled-she ^y).	وَإِذَا الْجِبَالُ سُيِّرَتْ
4. And edha (suddenly/whereas) the gestational ² she-camels, (had been) (cast as) derelict-she ^y .	وَإِذَا الْعِشَارُ عُطِّلَتْ
5. And edha (suddenly/whereas) the beasts (had been) thronged-she ^y .	وَإِذَا الْوُحُوشُ حُشِرَتْ
6. And when the seas <i>sojjerat</i> ³ (had been kindled/filled/-emptied)-she ^y .	وَإِذَا الْبِحَارُ سُجِّرَتْ
7. And edha (suddenly/whereas) the selves ^w (had been) paired-she ^y .	وَإِذَا النُّفُوسُ زُوِّجَتْ
8. And edha (suddenly/whereas) the <i>man'odato</i> (buried neonate/female daughter) (had been) asked-she ^y .	وَإِذَا الْمَوْءِدَةُ سُئِلَتْ
9. By what an offense she (had been) killed-she ^y .	بِأَيِّ ذَنْبٍ قُتِلَتْ
10. And edha (suddenly/whereas) the writs (had been) openly-spread-she ^y .	وَإِذَا الصُّحُفُ نُشِرَتْ
11. And edha (suddenly/whereas) the Heaven ^w (had been) scraped-she ^y .	وَإِذَا السَّمَاءُ كُشِطَتْ
12. And edha (suddenly/whereas) the <i>Jahmeemo</i> (intensely-blazing Fire ^w) <i>so'eerat</i> (had been intensely flamed-she ^y).	وَإِذَا الْجَحِيمُ سُعِرَتْ
13. And edha (suddenly/whereas) the Paradise ^w (had been) nighed-she ^y .	وَإِذَا الْجَنَّةُ أُزْلِفَتْ
14. Knew-she ^y a self ^w what <i>ahdharat</i> ([she/it ^w] presented predeterminedly vis-à-vis time and place) ^y .	عَلِمَتْ نَفْسٌ مَّا أُحْضِرَتْ
15. So not ⁴ . <i>Oqsemo</i> ([I] oath) by the <i>khonna'se</i> ^w (receders/-retractors/ones of submission and lowness) ^w .	فَلَا أَقْسِمُ بِالْخَنَّسِ
16. The she-runners the she-sweepers.	الْجَوَارِ الْكُنَّسِ
17. By the night ^x edha (suddenly/whereas) <i>as'asa</i> ⁵ ([it ^x] became pro-and fro).	وَاللَّيْلِ إِذَا عَسْعَسَ

¹ The word “كُوِّرَتْ” = “had been wrapped-she^y,” i.e. it had been wrapped, coiled, twisted and diminished gradually but surely. It also means: “غُورَتْ” = imploded or is destroyed. See اللسان.

² The Arabic linguists are not unanimous as to the exact meaning of “العِشَارُ,” some say the she-camel who is ten months pregnant, others say, six months pregnant, others say during gestation, after and before delivery of its new born. Thus, I chose “gestational” as most basic common idea tying all together.

³ The word “سُجِّرَتْ” has several meanings, including the paradoxical one, as filled/emptied or kindled. See اللسان.

⁴ This “لَا,” which is by consensus is a negation particle. See الدر المصون، احمد حليبي. As to the oath stated see footnote 5687 for (S56:75-76) for elaboration and confirmation that such an oath is really one, beyond the controversy.

⁵ The word “عَسْعَسَ” is one of those paradoxical words which carry the meaning and its exact opposite. It is also a past tense, no English equivalent. Hence, “became” is prefixed to show the past tense.

18. By the morning ^x <i>edha</i> (suddenly/ whereas) [it ^x] [breathed] ⁶ .	وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
19. Verily it ^x surely (<i>is</i>) a say (<i>of</i>) a messenger- <i>kareemen</i> (bounty-giver, ennobler and of multiple uses/ effects).	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
20. A strength-possessor (<i>he</i>) <i>enda</i> (by munificence of, by Rule of) The <i>Arshe's</i> ⁷ (absolute Kingship-Throne) possessor, <i>makeen</i> ⁸ (he who is of: status/ empowered long abiding).	ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾
21. <i>Mutta'aon</i> ⁹ (he being-obeyed) hither a trustworthy [<i>he</i>].	مُطَاعٌ ثُمَّ آمِينَ ﴿٢١﴾
22. And not your ⁿ companion surely (<i>is</i>) a maniac. ¹⁰	وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾
23. And <i>laqad</i> (verily, already and affirmatively) [<i>he</i>] saw him by the horizon the manifester.	وَلَقَدْ رَآهُ بِالْأَفْقِ الْبَرِّينَ ﴿٢٣﴾
24. And not he (<i>is</i>) over the invisible surely a stinter.	وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
25. And not it ^x (<i>is</i>) surely a say (<i>of</i>) Satan, <i>rajeemen</i> (iteratively-stoned).	وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾
26. So where do you ^z go.	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾
27. <i>En</i> (not) it ^x (<i>is</i>) except a <i>thekron</i> (<i>Qur'an/ message</i>) for the worlds.	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾
28. For whoever [<i>he</i>] willed of you ^b to straighten.	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾
29. And not you ^z will except that Allah wills, the worlds' Lord.	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

⁶ "The morning when [*it*] breathed" is among the lofty Arabic tongue expression meaning: became apparent.

⁷ See the *Lexicon* attached to this Translation for the concept and meaning of the words "*Arshe*."

⁸ The word "*makeen*" = "*مكين*" is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings. It means (1) He Who is: of esteemed status, (2) established and thoroughly powerful to administer and manage, (3) in a stable abode, (4) a stable lodging or a stable abode.

⁹ "The word "*مطاع*" is singular, masculine objective noun meaning he who is being obeyed.

¹⁰ The word "*مجنون*" is a noun corresponding to "*maniac*" rather than "*insane*" which is an adjective. +